WT 589 601 WIDOWER--dazan or phórang.

WT 601 [170]WIFE--áney or zhidmát or toks or troks. But see also "Husband" and "Remarriage."

WT 584 WOO TO--Ladákis don't "woo," as their parents settle their marriages for them.

WT 565 772 [171]YEW BARK--sangldan-i pakspa. The poor Ladákis use it as tea. They slightly roast it, powder it, boil it up with water, and then add soda and ghee.

WT 648 431 [172]ZIAFAT--phoks. This is the term for the presents of sheep, ghee, etc., which, in accordance with the custom of the Kashmir State, used to be made to the British Joint Commissioner in Ladák, each year, on his return from India to Leh. This practice has been discontinued since 1887.

[174] ORIGIN OF THE LAPCHAK MISSION, etc.

WT 175 648 721 I am indebted to Dr. Marx, of the Moravion Mission, for a translation of a portion of the History of Ladák, written by Bering Wáng Chung, which enables me to give the following explanation, regarding the origin of the Lapchak and Chhaba Missions, of the so-called "Minsar Jágeer" of the Maharajah of Kashmir, and the refusal of the Lhása authorities to allow foreigners, other than natives of Ladák, to enter Lhása Territory viá Ladák.

T 175 648 721 About 180 years ago, when Lha-chhen-lde-leks-rnam-rgiál was king of Ladák, a mixed force of Mongols (the Tibetan word for Mongol is Sokpo) and Lhása men invaded and conquered Ladák. For three years they held possession of the country, but then "the Náwáb of Kashmír" sent up a force to aid the Ladákis, and the invaders were defeated, and compelled to retreat to Táshis-gang (about 8 miles east of Demjok), where they entrenched themslves, [sic] and arranged for a treaty of peace in the following manner.

T 175 728 649 WT 175 728 648 The Drukpa (red sect) Omniscient Láma, named Mee-pham-wáng-po, who in his former incarnations had always been the patron Láma of the kings of Ladák, from generation to generation, was sent from Lhása to Táshis-gang, to arrange the conditions of a treaty of peace--for the Ladák king could never refuse to abide by the decision of the Omniscient one.

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It was agreed as follows:--

(1) The boundaries fixed, in the beginning, when king Skyid-lda ngeema-gon gave a kingdom to each of his three sons, shall still be maintained.

(2) Only Ladákis shall be permitted to enter into the Ngárees-khor-sum wool trade (i.e., to cross the Eastern frontier of Ladák, for the purpose of purchasing wool in the Gárdok, Poorang, and Googey Districts).

(3) No person from Ladák, except the royal trader of the Ladák Court, shall be permitted to enter Rudok.

(4) A royal trader shall be sent by the Deywa Zhung (i.e., the Grand Láma of Lhása), from Lhása to Ladák, once a year, with 200 horse-loads of tea-- (this is the "Chhaba," vide page 20).

(5) A "Lo-chhak" (vide page 85) shall be sent every third year from Leh to Lhása with presents. As regards the quality and value of presents brought for all ordinary Lámás, the matter is of no consequence, but to the Lábrang Chhakdzot (i.e., the Treasurer of the Grand Láma of of Lhása) shall be given the following articles, viz

(a) Gold dust--the weight of 1 zho 10 times i e. about Rs. 80 to Rs. 100 worth.

(b) Saffron--the weight of 1 srang (or thoorsrang) 10 times, i.e., about Rs. 60 worth.

(c) Yarkhand cotton cloths--6 pieces.

(d) Thin cotton cloth--1 piece.

The members of the Lapchak Mission shall be provided with provisions, free of cost, during their stay at Lhása, and for the journey they shall be similarly provided with 200 baggage animals, 25 riding ponies, and 10 servants. For the uninhabited portion of the journey, tents will be supplied for the use of the Mission.

(6) The country of Ngárees-khor-sum (viz., Gárdok, Poorang and Googey) shall be given to the Omniscient Drukpa Láma, Mee-pham-wáng-po, and in lieu thereof the Deywa Zhung will give to the Ladák king three other districts (I don't understood [sic] this, perhaps this part of the treaty is genuine, but has never been given effect to) in Great Tibet.

[175] (7) The revenue of the Ngárees-khor-sum shall be set aside for the purpose of defraying the cost of sacrificial lamps, and of religious ceremonies to be performed at Lhasa.

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(8) But the king of Ladák reserves to himself the village (or district ?) of Monthser (i.e., Minsar) in Ngárees-khor-sum, that he may be independent there; and he sets aside its revenue for the purpose of meeting the expense involved in keeping up the sacrificial lights at Káng-ree (i.e., Kailás), and the Holy Lakes of Mánásarwar and Rakas Tál.

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With reference to the first clause of the treaty, it may be explained that, roughly speaking, king Skyed-lda-ngeema-gon gave the following territories to his sons:--

(a) To the eldest son--The countries now known as Ladák and Purig, extending from Hánley on the east to the Zójila Pass on the west, and including Rudok and the Gogpo gold district.

(b) To the secord [sic] son--Googey, Poorang and certain other small districts.

(c) To the third son--Zángskar, Spiti, and certain other small districts.

H.R.